



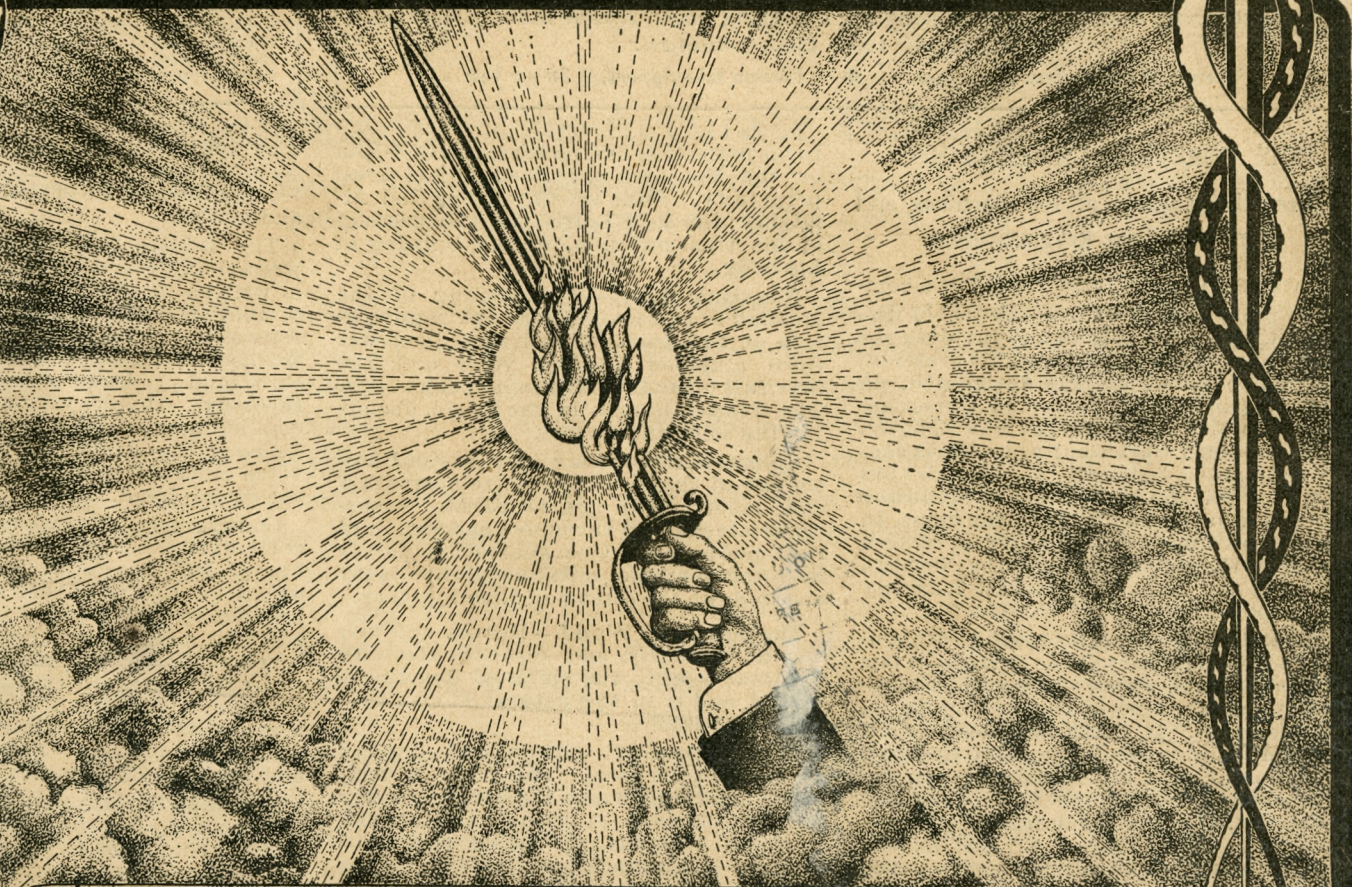
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., JUNE 27, 1905.

NUMBER 3.



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SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. * Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 3.

ESTERO, FLA., JUNE 27, 1905. A. K. 65.

Whole No. 612

Koreshanity the Accurate Science.

The Great Mystery of Matter Solved Through Knowledge of the Principles of Transmutation; the Fourth Dimension of Matter; the Law of the Cross.

KORESH.

THAT MODERN SCIENCE, so called, is a great farce, is obvious enough to the critical thinker and observer; but the monumental guessers who are self-dubbed "scientists," are not sufficiently discriminating to know that a guess is not a scientific conclusion. All men not void of the commonest sense know that what is called science at the present time is a conglomeration of chaos, built upon an incongruous mass of hypotheses which serve the purpose of stultifying the reason of one generation, to be dissipated in the substitution of another equally unreasonable accumulation of scientific guesses for the generation succeeding.

There is but one meaning to the term science. *Science is knowledge.* The only difference is, that one of the terms is derived from the Latin, the other from the Greek. What men *know* is science; what they *guess* at is not knowledge, therefore it is not science. The scientific world, so called, is seeking the solution of the mystery of being,—which is as much a mystery today as it was two thousand years ago; and the quest for truth is as far from being satisfied as in any period of the world's history. God was revealed to men in the beginning of the Christian dispensation; but the church, led by the atheistic pretenders to knowledge, has departed from that revelation, and the mystery of Godliness is as deep for the nominal Christian as for the materialistic atheist.

Koreshanity comes to the world with the absolute truth of science, while man is groping in the midnight of mental obscuration. It comes with demonstration, in lieu of the fallacies predicated upon the basis of hypothetical blunderings, accruing from the loss of the keys

of knowledge. Every student of Koreshan Universology should become familiar with some of the fundamental axioms of Koreshanity. Among these is the important one which defines the character of matter, from a knowledge of something with which it can be contrasted. Is there a substance in the economy of being which has none of the properties of matter, and yet is substantial? Is there a substance which can be defined, its properties differentiated, its origin designated,—something having none of the properties of matter, yet as substantial as matter? This is one of the facts which Koreshan Universology determines with scientific accuracy. Matter is a term designating the general quality of a substantial thing; and this is placed in contradistinction to spirit, which is also substance. The student must become familiar with this general differentiation, before he can take another step in the comprehension of the great system of universal knowledge which Koreshan Universology embraces.

Matter is known by properties which designate its character; but this does not settle the question as to what is matter. Science, so called, does not pretend to know what the substance called matter is, because it has discovered nothing that is not matter with which to compare and contrast it. The existence of matter, holding to the fact that it does exist, implies its creation from something which is not matter. From a misapprehension of the idea, creation was originally believed by the Christian world to be something made from nothing. It was not made from nothing, but from something that was not matter. Existence, as to its

terminology, means to come from something which had not the same kind of existence as before its creation. The term is derived from the Latin, *existere*. This means to step out, to emerge, to put, or to place. This is because it comes from some condition or state which is not matter.

Matter has a starting place, a beginning as to its creative possibility. The origin of matter must be known before it can be defined. If it has a limit as to its origin, then it has also a limit as to its continuation. This limitation is its fourth dimension, and this dimension belongs to its timic aspect of quality. Is there *something* which is not matter, but which matter was before it became matter? It is this *something* that we are concerned about, at the present moment. The atom is both creatable and destructible. It is not creatable from nothing, but from something, and that something is definable, a something amenable to commensuration. That *something* is the spirit of matter. This science constitutes that knowledge which the scientific world long ago rejected—the science of Alchemy.

The primary fact of alchemical science is the recognition of the substance called spirit, to distinguish it from matter. In considering the question of spirit in contradistinction to matter, we may define it as having relation to every degree of organic existence in the universe. If we enter the field of what has been defined inorganic substance and activity, we observe active changes in operation, which have been physical and chemical, in which we notice the generation of the various activities which the "scientists" have denominated as belonging to aspects of energy. Energy has been defined as a mere mode of motion. Heat, light, electricity, and magnetism have been called energy, and non-substantial. The later investigations in physics have determined the fact that energies, so called, are not mere modes of motion, but something in motion; but this something is still regarded as some form of matter.

The character of energy corresponds to the quality of arrangement which we find matter to occupy. Matter may be destroyed simply, or combined, and the spirit will partake of the character of the simplicity or the complexity of the combination. If the combination called water, composed of H_2O , be destroyed by a process of combustion, the spirit of that combustion will be as simple as the substance burned, with the additional substance entering into the process. It is merely physical spirit. The spirit induced in the activities of vegetable life is vegetable spirit; and the spirit developed in the activities of animal existence is animal spirit. These are merely some of the qualities of spirit which we know to exist, as concomitants of the various manifestations of arrangement found in the general anatomy. It is the failure of the so called scientist to

recognize the existence of this substance, in contradistinction to matter, which disqualifies him for truthfully portraying to the world the elements and principles of science.

The discovery of the substance called radium has revolutionized the so called scientific thought of the world. But this revolution does not bring the world any nearer the solution of the great problems of being; in fact, it has added to the mystery and perplexity that already pervade the atmosphere of the world's bewildered judgment. Scarcely two men in the world of scientific *ignorance* agree upon the causes for the peculiarities of the enigmatical little piece of matter called radium. How can it put forth from itself a ponderable substance, as much matter as the radium itself, and not diminish in quantity? This is the question that is puzzling the "scientific" mind.

What is the source of the matter which is derived from the inherent activity of the substance, radium? Koreshanity answered the question thirty-five years ago, long before the Professors Curie made their discovery. Spirit (which is not matter) flows into the vortex made by radium activity, and in that activity and vortex becomes matter by transmutation, and is thrown off as foreign to the radium element. We here employ the term element according to common usage. The simple recognition of the existence of spirit, a substantial thing which is not matter, furnishes the solution of the otherwise great mystery. But will the material and atheistical "scientist" be willing to accept the truth and give credit to the discoverer? By no means. The law was known nineteen hundred years ago, and constituted the foundation of the Christian system.

The law of alchemy, or of the crucifixion, was the central one of Christian conviction. The commingling of the Spirit of the Almighty with the spirit of the sensual humanity, constituted the cross of Christ in the great crucible of immortal creation, in which the mortal man shall become the immortal Son of God. Alchemy is the science of Christianity; and when the "philosopher's stone" was lost in the degeneration of the church, there began a research by the medieval and benighted alchemists for its rediscovery. In the Christian system it was pursued and known for its application to the life of the world; in the pseudo-alchemy it was pursued for the discovery of the means whereby to manufacture gold,—the love of which constitutes the root of all evil. Alchemy is one of the fundamental principles of the Koreshan System, as it was one of the Christian, and is the basis of the metamorphosis of the mortal to the immortal man, which will be the culminating act of the great drama of being.

The money power of the world is gradually but surely forging the chains of oppression.

New Century Studies and Reviews

Lucie Page Borden

THE DAYS OF CREATION.

The Mosaic Account of Creation Written in the Language of Divine Symbolism; How God Works and Rests.

CREATION MEANS the act of begetting, and it never means the production of something from nothing. To create electricity the union of two elements—one positive, the other negative—is needed. The “creation of worlds” is the most absurd conception when it is understood that the universe is perpetually self-recreative and was never called into existence. It exists, and has existed, and will exist.

The six days of creation mean the six recreative powers of Deity as shown in six personalities, who are all comprehended in a seventh. The narrative in Genesis is supposed to refer to the physical creation, but it is written in the language of divine symbolism and goes through a catalogue of results achieved by the creation of a new church and a new state. Jesus was the sixth day, and he is the beginning and end of the creation of God. He makes man in his own image and likeness by begetting many sons. The creation of man which took place upon the sixth day is the renewal of the Lord in his offspring—the perfect man, begotten not made.

The Lord rested upon the seventh day. When the work of creation is complete and the Lord is amplified into his begotten, he rests from all his labors. The seventh day is the sabbath, or the rest of the Lord; so in his goodness the Lord perpetuates himself through the ages in order to seek for a family. He rests through the office of the personality who comprises the science of life. Without cessation from the plane of natural reproduction or begetting there could be no life on the higher plane. The personality who declares the law or the science, institutes the rest and is himself the Sabbath.

On the first day God said, “Let there be light.” The introduction of mental illumination is the first thing needed when the earth (man) is without form and void. The actual state of humanity at the present day shows complete loss of the knowledge of form—witness the fact that nobody has taught the true form of the physical universe for hundreds of years; also that the prevalent belief is of God as a formless being, whereas,—the God is the Man with an organic structure. To divide the light from the darkness is to introduce a criterion of truth.

“And God said, Let there be a firmament in the midst of the waters.” The waters in symbolic language are “multitudes, and peoples, and nations, and tongues.” “And God called the firmament heaven.” The institution of the new church is evidently described, and the separation of the waters would not refer to the creation of watery vapor in the form of physical clouds.

Upon the third day the dry land appeared. The earth brought forth vegetation. The gathering together of the waters into one place would be the revival of communism among those who have seen the light. The dry land is the devastation of the church going forward in the outside world, where they marry and are given in marriage, and every tree brings forth after its kind. Upon the fourth day there were rulers made. Here is the institution of the divine kingdom in earth, patterned after the physical universe with its great lights and its stars, each in its order giving light to the earth. The new government—the new state—is created, and its authorities divide the light from the darkness in knowing truth and disproving error. The fifth day sees the production of life in the waters and in the air. It is preliminary to the production of the Sons of God, and these forms of life are typical of intelligences that proclaim the truths of the Word.

The rest of God comes after the creation of man in his own image and likeness, or after the new genus of Immortals has appeared. The begetting power of God means the exercise of his paternal attributes through the Lord's descent into the race. From it and out of it he raises up many Sons unto glory. The Lord in his divinity descends into sinful men as the showers upon the fruitful earth.

The Union Button.

THE GREAT STRIKE in Chicago was on the verge of peaceable adjustment. It was found that one of the articles of agreement pledged the men not to wear the union button. “I will never consent to this,” said the one in authority. “Our men are not going to be undistinguishable from the scabs.” They saw in an instant that the whole question of the open shop, or the right of corporations to hire non-union men, was at stake. So the strike was not settled.

The union button means that the right of the employer is abrogated—that he has pledged himself to hire only those men who have formed themselves into an organization subversive of freedom and in many cases of law and order. The union button is out of place unless it stands for freedom and the rights of all. Does not the man who prefers not to join the union need consideration? Is it not optional with him to choose whether he will belong to that body, and is he not entitled to the rights of citizenship in withholding his name from the organization?

The poorer laborers do not receive from their employers all that they should in the way of money and attention in some cases, but they are not out of place in the union if they agree to forfeit their rights to labor except at the dictation of the strike leaders. Do the privileges compensate them for the loss of that right, and are they willing to put themselves under the thumb of men who order them to stop work when their children are starving?

The union button is the best criterion of a man's nature, for if he does not choose to renounce his right to labor, he will not wear such an emblem.

The Antidote for Fear.

THE MISERY that poor humanity has endured in the name of superstitions of all kinds, deserves pity. The belief in signs and omens is a source of uneasiness that might be relieved by a strong dose of common sense. Unlucky numbers, unlucky stones, unlucky days, the fall of a dish-cloth, the barking of a dog, the wrong side of a garment,—these things seem to start the currents of anxiety and make almost as much commotion in a household as a fit of sickness or a death.

It is said that the Baron Alphonse de Rothschild lately deceased, paid the city of Paris \$15,000 for permission to renumber his house, just because he had accidentally bought a residence bearing number thirteen as its designation. The prejudice against thirteen at table, as indicating the death of one of the party within a certain space of time, is another source of distress by which poor mortals are bound and held.

"Oh! what shall I do? My mirror is broken to fragments! Now I know that means some kind of an accident or a death in the family." How often such words are heard! Bearing the marks of death in their bodies, men and women rivet their fetters more closely about them by their fears. The fear of death is at the root of all these signs and omens.

A Normandy peasant woman is not more superstitious than an enterprising banker who shivers at the sight of an unlucky number on his door. The emancipation of humanity from fears of this kind would be an immense lightening of the burden which it carries. The misfortunes of men come, as Swedenborg says, from some spiritual cause, and the mere fact that a mirror was smashed just previous to a railroad catastrophe does not show any occult connection between the two events. Coincidences are not mere accidents, but they may be ignorantly interpreted.

Why not say it is a sign that somebody has been careless if a mirror is broken, and resolve not to grieve more for it than you might for a vase or a pitcher? Why not reason that the dog, baying at the moon knows nothing about the sick woman in the house, and decide for yourself that superstitious fears make unnecessary misery? The uneasiness caused by these distressing omens is a potent factor in disease. It does not require any sort of magic to determine that these thoughts of disaster coming close on the heels of some trifling circumstance, reflect themselves into other minds and constitute a great sphere of anxiety by which the race is led into captivity.

The fate of nations has often been determined in a decisive moment by something as small as the fall of a pin. The habit of inspecting the entrails of beasts or the flight of birds to see whether two armies should give battle or an expedition should be sent to a far country, showed the Romans believed in signs to a marked extent. The whole system of soothsaying and foretelling future events by the sybils was one of deceit. The sybilline leaves were couched in terms so ambiguous as to apply equally to opposite issues of the same event.

The truth is not in these things. The future will disclose itself from day to day, and to pierce its mysteries is not the part of wisdom. Trust that the same power which guides the sun in his course will fix the bounds of destiny aright. An enlightened judgment is worth more than omens. The fear of disease is not needed by one who is looking forward to a baptism from the source of life. The immortal manhood can allay the fears of death.

 ~Department of Astro-Biology~

~ Rabon Adonoseperi ~

THE SIGNIFICANCE OF EAST AND WEST.

An Analysis of the Annual and Precessional Movements of the Sun,
 as Related to Human Progress and Destiny.

THE EAST AND THE WEST, the two horizontal points of the compass, are terms the correct employment of which involves at least some degree of astronomical knowledge, in view of the fact that the two points in the heavens that definitely determine these degrees in the great circle of the ecliptic, are constantly changing their relation to the earth. As applied to space, therefore, these terms can only be employed correctly when a due consideration has been made of their relation to time, for there is no fixed territorial limit on the earth's surface that can be correctly termed east or west, as the equinoctial colure, whose circle cuts the earth into the hemispherical divisions of the Orient and Occident, has a backward motion of 50" of a degree every year, investing time, therefore, with the office of demarking the territorial position held by this cardinal pair. Thus we have spiritual and natural Orients and Occidents, which are ever changing their relations to each other, but between which there exists so absolute an interdependence that no judgment concerning the one is complete without the testimony of the other.

Owing to this intimate relationship of the constellation Aries with the sign, and of the sequential divisions of the celestial Zodiac with the corresponding signs in the earth—time and space with their biological counterparts, function and form, become inseparable, one in purpose and effect. The universe is thus an organic unity; it lives, breathes, moves, walks,—in a word it is peripatetic; for obedient to the law of solar precession to the westward, once during its great day of 24,000 years, by executing a single turn, which alone warrants its assumption of this nomenclature, it walks round itself, returning after the lapse of this definite period, to its point of departure.

In addition to the precessional movement, the sun has its direct motion through the Zodiac, describing thereby a cycle which measures our ordinary year. As the axes of these two cycles have their poles in the north and south, the directions followed by the sun are

respectively west to east, and east to west. It would be more correct, therefore, to regard east and west as points of departure and of arrival, and to denominate them *directions*, rather than localities. It is for this reason that the progression of the sun, moon, and planets from a certain point in the heavens and viewed from a definite locality in the earth, is in astrology termed their "directions," which signify the degree and quality of advancement or growth attained since the inception of the event for which the observation was made.

With the east, our observation compels us to associate the idea of origin—the beginning of life; for from this quarter with unfailing regularity, we note the rise of the orb of day, which after describing its diurnal arc, sets in the west, which we appropriately associate with the idea of destiny and death. Again, the root meanings of the two words Orient and Occident add their quota of testimony to what our perception has affirmed: *orire*, to arise, originate—hence to bring to life; and *occidere*, to fall, perish, and kill. The idea that the analysis of these two words would seem to convey, is that it is the purpose of the universe to create organic life with the set purpose of destroying it or to imbue matter with animation, that it may become the instrument of its own destruction.

In any case, by the word Occident death in some form has been clearly designated as the unavoidable and essential destiny of what is erroneously termed organic life! Yet the fact that the great life distributor has both a forward and a backward movement in his peregrinations from horizon to horizon, affords every assurance that though the two qualities of life and death are actively opposing each other, the triumph of the one must result in the subjugation of the other, and that life or perpetuity of being may yet enthrone itself in the house of destiny on the western horizon.

That the solar orb is anaretic as well as aphetic; that as his life-giving rays appear on the eastern horizon his focalization of darkness sets in the west; that as he bestows on the world his gifts of life, light, and truth, he at the same time sows the germs of darkness and fallacy; that all organic matter is incorporating both these qualities; that it is the destiny of man, the only intellectually discriminative creature, to destroy by elimination the evil he has involved that life may be his portion; and that these are facts that provide the only solution to the problem that the mystery of the Orient and Occident presents, is well known to the student of Koreshanity. Yet they are truths that have not yet dawned on the intelligence of the astrologer; and thus we find that the seventh house, related as it is directly to the west, is made to signify two distinct qualities which at first sight appear to possess no manner of relation to each other; these are marriage and enmity. A choice of destiny seems here set forth that offers either destruction and death, the wages of him who allies himself to the powers of ill-will and malevolence; or a compact whose fruit is peace and life.

That a choice of destiny does exist is denoted by

the fact that the sun has two diverse modes of progression, and that the arcs which he describes are inversely related to each other, creating thereby two points of arrival. From this we can only assume that there are two routes to be followed, and that the quality of impetus that causes the movement and determines the direction, are widely dissimilar. Thus the slow precession or procession of the sun in Aries to the westward marks the march of empire, progress in civilization, improvement in social conditions, and progressive developments generally. It tends to unification, consolidation, and power; and in its progressive march against the retrogressive hosts that dispute its way, it kills, destroys, exterminates. On the other hand, the sun's normal motion through the celestial Zodiac marks the rapid and precipitate decline of all retrograde forms of existence to that point where, yielding to the outer circle of time, the limit of its downward career, it dies in its subjection to the law of terminal conversion. In this manner, the former tends centripetally to the center of life and light, and the active cause of death; the latter, centrifugally to the outer limit of darkness where it becomes the passive victim of mortality.

When the spiritual east culminates with the natural east, as denoted by the transit of Aries through Aries, we have the beginning or the birth of time—that is, the inception of life, the direction of whose forces are determined to the westward. This is the seed of life which, planted in the east amidst fertile yet impure and contaminated soil, in process of its growth, incorporates all life-giving qualities and kills out or eliminates the properties that involve the attributes of death, until finally completing the arc of its Occidental direction, it yields the multiplied product of the sowing. Today, after the lapse of a dispensation, the sign by direction unites with Pisces, and the ripe wheat sheaf of Virgo all but culminates with Libra; while Scorpio, reproduction of life, yet as exterminator of evil, the stern judgment of death, sits enthroned in his rightful quarter, the Occidental horizon.

There has descended to us from the ancient Greeks, the fable of the three fair Hesperides who, in conjunction with the dragon Ladon (a word signifying end of strife), held guard at the gate of the sacred garden in which grew the far-famed golden apples which Hera, (relentless enemy of mortal marriage), on her marriage with Zeus, the father of the gods, had received from Gæa, mistress of the earth. The apples were the fruit in the west that had been garnered from the eastern sowing, represented by the marriage; for the virgin Hesperides derived their name from the Greek *hesperos*, meaning evening or west; and they were sometimes known as Atlantiades, as their garden of delight was alleged to exist on the western borders of the Atlantic ocean.

This marriage symbolized the union of the Gods with men, and the apples were the harvest of plenty which succeeded the implantation of the germ of life in the soil of humanity. The dragon Ladon, who the myth relates, was overcome and destroyed by Hercules,

the god of strength, was the power of evil arising from the abuse of the marital relationship, and which caused the divorce of Hera from her spouse, thus creating a barrier between mortal man and eternal life, or the garden of the Gods represented by the three chaste Goddesses. Hence the life of the east found no reflection in the west, whose dark and unexplored waters were reputed to harbor fabulous monsters inimical to life, fitting types of the gruesome destiny that awaited the voyager on the sea of existence.

It is for this reason that the seventh or Occidental house has become indicative of enemies, and of mortal marriage; that the goal of man's pilgrimage is the state of mortal corruption, and that the directions, be they ever so beneficently inclined, are ever held to direct the victim to the cheerless comfort of the grave.

Today, however, all is changed. The long night of anxious expectation is well-nigh spent; the chill-blasts that have lashed the western waters of the great unknown have been hushed by the voice of the master Pilot. Already the first roseate rays of fair Aurora reveal to straining eyes the portal that beckons the wearied voyager from the East to his western haven of rest; for the West is yielding to the pressure of the onward march of the progressive East; and the modern Hercules, the valiant, the dauntless, the invincible, with sword upraised, confronts the dragon at the Oriental gate of the Occident, the abode of the fair, the free, the living, the just, and the lawful Bride of the brave and true.

~ General Contributions ~

THE REPRESENTATIVE AMERICAN WOMAN.

The Future of Her Influence as Predicted by Koreshan Universology; a Criticism of the Position of Dr. Emil Reich.

BERTHALDINE, MATRONA.

THE SUM AND SUBSTANCE of the comments of Dr. Emil Reich on the American woman reveal her as being, in his estimation, a unique product of the imperial power of American commercialism. We would, in a response to his criticisms, concentrate the reader's attention upon a few fundamental truths of Universology relating to the sex question. Dr. Reich says "the sociological unit in France is the family, as in England it is the individual. In America this unit will, as heretofore, continue to be of a commercial or political character." To the prophetic statement we will reply by declaring the future sociological unit of a world-empire originating in America, to be a representative American Woman.

The word universe is derived from *unus*, one, and *vertere*, to turn. It is correctly applied to the all-comprehensive cell or femininity familiarly called "mother earth," or the great womb of Nature. This femininity infolds as the primary source of her origin and her des-

tiny, herself and all her inherent creative functional activities in their highest product and least form, called Man, when created in the image and likeness of God, male and female. The universe is the Tree of Life and the Tree of Knowledge of good and evil—one tree seen as two when viewed from opposite standpoints, admitting of apparently incompatible visions of the God-man. A third view-point afforded by the science of the laws of immortality and eternal life, renders the visions compatible.

The laws of immortality provide for a conjunctive unity of opposites, to become the medium of their transmutation and transposition. This mediumship makes it possible for the mortal to become immortal, the corruptible to become incorruptible, thus transforming the power of death to the victory of life. Inhering in the divine integrity of the universe is a coördination of sex potencies, serving through a multiplicity of forms of existence and alternating sex embodiments, to effect the final incubation of the universe as a whole, within its own matrix. This incubation is expressed by a bi-unity of sex potencies, known as love and wisdom. The biunity reveals the Almighty power of perfectly balanced sex coördinates in conjunctive unity for the eternal self-perpetuation of the universe.

Throughout the sphere of mortality, the great abyss of the matrix of the universe, we find the opposites of sex potency expressed only by a duality of forms, distinctively masculine and feminine. These forms require external animal and gravic sex relations for the reproduction of their mortal kind. By gravic, we mean tending to death and the grave. Multitudes of these divided or vidual creatures, being retrogressive, lack all aspiration for the individuality or undividedness possessed only by the Immortals. Individuality is completeness of being. Environed by these multitudes is a field of humanity well fertilized, in which the seed of the Immortals was once sown. It constitutes the median line of racial progression, and displays a ripening harvest of human aspirants to become the Sons of God.

These Sons form the order of Melchizedek, whose high-priest and firstfruit was manifest in the Lord Jesus. He who embodied the holy seed of his order, begat in the fertile field of this world, a living hope of being born at the close of his era, into his image and likeness. Difficult as it may be for the multitude to believe it, it is a fact scientifically demonstrated, that the United States of America is preëminently the land of the Rising Sun of this new order. It is a requirement in the law of this order, that at a given time called the harvest or end of the Christian era, men and women ripening—perhaps unconsciously to themselves, for immortality, should cease from the propagation of their mortal species.

It is expressly stated by Inspired Writ, and testified to by reliable science, that all called by the Voice of the new dispensation to have part in the first resurrection or reproduction of the Immortals, shall neither marry nor be given in marriage. They are declared to be as the angels. The Lord Jesus did not marry. He in-

volved the gestating as well as the begetting attribute of Deity, and conserved his life forces for the incorruptible dissolution of his body, which became the power that quickened for newness of life, the germinal beginnings of his universal body. These forces were imparted to the race by a baptism, giving divine incentives to the will of man to learn and to do the will of God. These incentives have been nourished and transformed to the scientific activities of God's will by his psychic power, known as the Motherhood of his church.

Of this power the highest type of the American womanhood is the fairest flower. By conservative critics educated for the maintenance of the mortal order of competition, "frenzied finance," and godlessness, this type of American woman is regarded unfavorably. She is pronounced disastrously disintegrative to the established order of the church, state, and the family which have distinguished the Christian era. By Dr. Reich this woman is seen "left desolate" by the imperialism of commercial power, of which she is not a factor, but a victim or a cause. "Left desolate," she inclines to "reforms," to the queening of literary clubs, and expensive dress parades. Thus she becomes the despair of men, the waster of their resources, a ruinous creditor rather than a help-meet. "Hence, women in America," says Dr. Reich, "will be neither the subjects nor the inspiration of great male poets or artists." She is also accused by him of "lack of respect for men." Why should she have it for the mortal man, who has realized to her widowed soul so little of Godliness, and so much of tyranny and mental, moral, and physical degradation.

The American woman intuitively knows she has been deceived, robbed of her God and her rightful dominion. Her God once bore the form of Man, to whom the present average man bears no significant likeness. When the God-man enshrined her divine Virginity in his Holy of Holies, she had right of dominion in every constructive sphere of the universe. She sat in power at his right hand, queen of church and state, respectful and respected. In the order of law, in the domain of time and change, Man, to effect his descent from his Adamic state, separated from himself in the flesh, the woman of his choice, by self-surrender to the wisdom of the law, the science of self-perpetuity. Under the law the Man and the Woman clothed themselves in garments of shame, the sex flesh of mortality, called by an Apostle of Jesus, "the vile body of death."

The man bowed down to graven or gravic images under the curse of labor, created by the wage system of competition. The woman prostrated herself under the curse of false marriage vows, condemning her to all the sorrows of mortal motherhood and to an inferior wifehood, exacting the subjugation of every function of her being to the selfishness of masculine dominance. In church and state she has been legally classified with voiceless slaves and salable beasts. The curse upon the serpent, symbol of the wisdom of commerce, has deprived the twain, male and female, of the keys of knowledge. For ages mortals have been powerless to unlock the safety deposit provided by the Gods for "the treas-

ures of darkness and the hidden riches of secret places." The keys were buried with the science of the laws of commercial equity in the tomb of the Man destined to reproduce and use them.

There comes an age in the progress of ages, in which there shall be no more curse. The most representative American woman has a scientific comprehension of the fact that she confronts the Rising Sun of the Golden Age. She is preparing herself as a Bride for a coming Bridegroom. She is learning to exercise her right of dominion over the functions of her own body, and the faculties of her brain, and the skill of her hands for self-maintenance. With wisdom she is elevating her thought to become the throne of scientific art. Her soul is stirred with the vocation of God to sit with man upon it in the exercise of divine discrimination. By her advancement mortal men are being called upon to depart from the ways of sin and death, that she, by this accomplishment of the victory of life may, as the Lord our Righteousness, give them a life of victory.

It is for the American woman, that flower of promise for twentieth century civilization, to emancipate herself from every self-surrender that enslaves man to the lusts of the flesh, the pride of life, and the greed of commercial gain. It is for man, to whom woman has given mortal form, to recognize the facts of his situation and seek the genuine science of his immortal being, which in application to life, means freedom from bondage to iniquity. As the light of Universology penetrates the mental darkness of mortal males and females in mental, moral, and physical degeneracy, they get views of each other that are repulsive, and cause the thought of celibacy to be attractive. This is good, for it is scientifically demonstrated that celibacy is the stepping-stone to immortality. Clear visions of the Man of God are possible only to the highest type of the celibate. "The pure in heart shall see God;" and the heart is made pure by the water of man's regeneration, which is the genuine science of the Man created divine in image and likeness.

A woman who has had visions of this type of Man, will instinctively shrink from the man who would despoil her of that hope of glory given by the inspired statement that the "woman is the glory of the man." This woman referred to was the church-to-be, the Bride of Christ—a bride ever represented as being presented to him as a chaste Virgin, to be married only in the form of divine Manhood, whose ruling spirit is the science of the law.

Dr. Reich is fearless in making one glorious prophecy in referring to the American woman. Seen from afar and with an appreciation he accords primarily to Europe, his prophetic vision discerns her as "the great poet and artist of the future." Of her he says: "It will be poetry of a new flavor. It will cause shivers of poetic delight. It will be as original in poetry as Chopin was in music. It will be appreciated in Europe more than in America."

It is for an American woman to reply as fearlessly and prophetically, that the great Illuminator and Inspirer of America's great Poetess of the future, will be an American Man immortalized as the Master scientist and workman of God, clothed with light as with a garment. Her art and poetry will unite to reveal him in his crowning act of placing upon the throne of universal empire, a Woman redeemed from sin, who discovered in this man a God while he was yet a mortal man.



In The Editorial Perspective.

THE EDITOR.



THE ENORMOUS WASTE of the life and energy of the modern world, is due to ignorance of the laws of economy. It has been said by representative astronomers of the old school that though the solar system itself exemplifies the principles of imperialism, the stellar realm seems chaotic, manifesting no regular order or orders of motion. The modern mind is fashioned after the modern astronomy. If we analyze the conclusion of the modern scientists we find that they admit of no conception of the utilization of most of the energies radiating from the sun. They admit that enormous waste is inevitable from the basis of their system. Their conclusions constitute an index to their stage of progress in mental and moral development—or rather, to the present state of their declension and degeneracy. The entire world today is governed, not in accordance with the principles of economy, but in accordance with so called principles which make waste inevitable; and what energies are not wasted are, for the most part, unwisely directed and illy applied. The present evil world does not move in harmony with itself; it is in conflict, and chaos prevails. The human earth is without form and void. The world needs to be made over and reduced to order. Order will never prevail so long as selfishness rules, and men act in accordance with conceptions of individualism. The scientists are not teachers of economy; they are themselves wasting time, and means, and energy—all in the name of science. They are thought to be broad-minded and working in the interests of humanity. If they were, they would declare to the world the true principles of economy, and would exert a mental force that would be productive of good. We see many instances of investigation in lines that are utterly useless to humanity; and thousands of men who have succeeded in stealing fortunes from the needy, serve only a selfish purpose in the world. A man is going to the heart of Africa in the interests of modern science; his errand is said to be one of the strangest ever planned by man. He is going for a *flea*, which will be obtained at a cost of several thousand dollars. It is for the Hon. Charles Rothschild, the multi-millionaire, of London, who is able to pay enormous sums to gratify his curiosity. He already has a wonderful collection of fleas—something like eleven thousand species, obtained at a cost of hundreds of thousands of dollars, and much time. Rothschild is supposed to be working in the interests of modern science. His great collection of fleas is in charge of Dr. Jordan, a scientist of his choice, and the collection is said to represent one of the most stupendous works of the century. They are a basis of speculation; a great theory is about to develop from the study of the noted parasites. The ignorant visitors stand aghast when told of their wonderful jumping powers. If a man possessed a flea's strength in proportion to his size, he could easily jump over the tallest sky-scraper in New York. It must be a delight to know that such would be the case—it is so practical a conclusion, that the world must admire the work and conclusions of the keepers of the fleas! These two men have been studying fleas for many years.

It is announced that their study *may solve the problem of species*,—not of flea species, but of *animal species and man*. They have given up hope of finding the "missing link," and may now find a clue in fleas. This is really and seriously the object of the flea scientists, according to strikingly illustrated newspaper articles. But it is scarce less fatuous than the attempts of Professor Loeb and others to produce life artificially; or the efforts of Darwin to find the "missing link" to prove that man descended from the chimpanzee; or the pursuits of the modern astronomer in the field of speculation; or the plans of the modern church to save the world through the instrumentality of an unknown and unknowable something they call God. The world will soon return to *practical things*, to economy; for all hell is produced through the production of waste and disorder. The world is wasting its life in selfishness and sensualism; it is wasting its spiritual and mental energies in pursuit of objects of false love and fallacy. The laws of economy are revealed in Nature, in the human form, in the physical cosmos. They may be applied in human industry and commerce; in human society and government. The Golden Age dawns through the light of human restoration and resurrection, which is the light of Koreshan Universology.

"Economics and Morals" is a subject recently discussed before the Congregational Union of London, by the Rev. Dr. Forsyth, who while admitting that great resources of wealth and of progress had been developed under capitalism, holds that trusts and syndicates are seriously limiting freedom. He defined capitalism as "the supremacy of capital, intensely concentrated on a moral basis of egoism, a basis which was not Christian and fraternal but pagan." He also holds that modern business conditions are non-moral, their effect on the individual being immoral. The *Wall Street Journal*, an authority in the world of finance, asks: "Is he right in this? What is the essence of the law of business?" And this is the very apt and curt manner in which the *Journal* answers its own question: "The law of business in the modern world is the law of the animal kingdom, the law of the 'struggle for life,' the law of the 'survival of the fittest'—no more, no less. It answers the call of the animal in each and every one of us. It is the expression of an instinct that an empty belly rouses in the beast of prey. We have codified a number of statutes or conventions, and, putting them in the place of the sharper claw, the stronger tooth, the larger biceps, the swifter foot, have transferred the struggle to the hidden and mysterious recesses of the human brain; but the struggle is one and the same, for one and the same purpose, and the penalty of failure is the same—death for the personality, the rational, moral being." And then the *Journal* asks: "How can such conditions expressing such a law, be proper for rational men? How can any amount of 'economic efficiency,' as it is called, compensate for the thwarting of the destiny of a single moral being, if one believes in the existence of moral

beings? No amount of purely economic 'advancement of the race' can justify in a moral sense, anything that wrecks a personality if one understands the immeasurable value of a personality." Here is one of the leading financial journals of the world virtually affirming that the methods of competition are the great destroyer of human morals, a race degenerator, and a factor of paganism. The remedy it offers is that of the gradual invasion of the business world, by the moral law. But moral law is nothing apart from men, it is nothing without power to set it in operation. Koreshanity has long maintained that competition is the paganism of economics; and that the remedy is the baptism of the race by the forces and essences of the divine mind and life. But when the evils of competition are so glaring as to be clearly seen in Wall street, it is time for the common people to turn from the methods of the old civilization, which are essentially pagan, and adopt the principles of scientific economics as defined and declared by the Prophet of the new civilization.

President Roosevelt is a warrior; he has talked so often about the necessity for a large and powerful navy and well-equipped army, and the use of the "big stick," that he was variously caricatured during the last presidential campaign as a reckless maker of trouble. Today, he is endeavoring to make peace between Russia and Japan; he is now pictured as waving the olive-branch; and also as the angel of the coming peace conference. His position seems quite paradoxical. How shall the anomaly be explained? Can a man love war and peace at the same time? A man may believe that the peace and safety of his own home and family on the frontier may be best preserved by means of protection against the outlaws. The extent of his arms may depend upon the character of the enemy known to be lurking in the vicinity. He would be foolish to disarm his home while yet danger threatens. So the head of a great nation may advocate a greater navy with which to stand prepared to resent encroachment upon the rights of his people by other nations, who have proven themselves to be greedy destroyers of the rights and liberties of men. As long as danger threatens or is possible, armies and navies will exist. Under the existing conditions, under competitive Christendom, under the control of civilization by the impulses of the spirit of war, the attitude of the President on the question of preparedness for war is right. But about the peace conference—why is the President engaged in the movement? We answer that warriors need forms of diversion. The Hague is a farce which deceives the simple and amuses the wise heads of the nations. It is a play upon the stage of mock politics, and the masses mistake it for reality; they expect a tame and quiet ending, with the dove of peace reigning supreme. Alongside the farce is the real drama of the nations, which is to reach its climax in a terrible revolution, in which the Hague peace movement will be forgotten. Universal peace comes after the storm.

A writer discussing the subject of personal immortality, says: "Man has just one chance for immortality, and that is that the human form is the ultimate of all forms." But he concludes that perhaps in accordance with the principles of evolution, the human form is but a means to the perfec-

tion of those conditions in which immortality obtains, and therefore that there may be no such thing as the immortal human form. The principle of evolution indeed holds good in consideration of the subject of personal immortality, "each earlier and lower expression serving as a basis for the next higher form." And yet the human form is the ultimate of all forms—that is, the perfect human form, the individual man, not the vidual as he now exists. The perfect human form is the ultimate of all forms, because the perfect man is the seed of the cosmos. Such a man appeared nineteen hundred years ago; he was immortal; he attained to perfection, and when others attain to the same state they will be just like him. The perfect human form is the ultimate of all forms because it is the form of the Almighty Creator in his own perfection. The Creator is the apex and climax of universal progress, and very acme of development, pivot of impulse, and pole of expression. Immortality is not a state in which men exist continuously in the natural world, but it is the biune state, the state of male and female in one form. Immortality is the transient state, the gate-way to eternal life in the most interior spiritual sphere.

In everything in every place and condition in the universe there is activity. Nothing can separate itself from the whole; nothing is exempt from the influence of active energies and forces; nothing in the universe exists alone and of itself. All parts of the cosmos are related; all things constitute a great unity, and make up the great world of existence. The universe is integral; it is a thing of life; its energies are active, and its matter is far from being dead and inert. Activity is universal; nothing is lost, in the absolute sense, because there is a renewal of all things. The principles of the resurrection obtain; they are exemplified strikingly in the vegetable kingdom, where forms evolve from seed produced. The universe is not only alive, but it has definite form, the form of the cell, the form of man. The universe is an organism, a great natural structure, eternally persistent through the office and function of its highest seed and offspring, its involved product and Creator, whose laws are declared and defined in Koreshanity for comprehension and application by members of the human race.

The church in Russia is admittedly in the toils. It allied itself with the forces of Russian despotism; it had the monopoly on the hearts of the people of a vast domain; but now the Russian church is said to be destitute of spiritual power. It is the merest and sheerest formalism, subject to the state as serf and tool of bureaucracy. But is the church of the West in any better condition? Is it worse to be in the toils of a bureaucracy than to be subject to the money power and the forces of competition? Is the medieval superstitions prevailing in Russia worse than the superstitions of modern science, to the influence of which the church of the West is now, subject? The whole church is fallen—root, trunk, and branches. If there is hope of restoration of a dead tree, the Czar may restore spiritual freedom to the church, and revivals of Christianity may spring up everywhere—but impossible things never occur.

The Open Court of Inquiry.

THE EDITOR.

Modern Astronomy and the Bible.

"I enclose a letter from a correspondent of mine. I should like to have you discuss some of the points mentioned in it. The first point is with reference to the astronomers' claim that Jupiter, Saturn, Uranus, and Neptune are outside of the earth's orbit, and that therefore there is no record of the transit of the sun by any one of these planets. My correspondent thinks that this proves the Copernican theory, whereas I claim that it does not. Now, I want a complete answer to this question, and the other questions in the same letter. And I may say that I may be showing my appreciation of you and your work, in trusting to your ability to give correct answers."

The question with reference to the planets mentioned never transiting the sun's disc, does not require a very extended answer. If the fact that they do not transit the sun is claimed to prove the Copernican system, it may be said to as consistently prove *every other* system of astronomy ever promulgated. The fact that those planets never transit the sun simply proves that either the planets never pass in line with the sun, or else they are farther from the earth's surface than the sun. In the Koreshan System it is maintained that the orbits of Jupiter, Saturn, Uranus, and Neptune, lie beyond and within the orbit of the projected sun. These planets never come between us and the sun, and hence do not transit his disc.

There is nothing in the argument presented in the letter referred to, that either favors the Copernican system or tends to militate against the Koreshan position. If the argument proves conclusively that Copernicus was right, a man should not so far forget himself as to say, "Although I confess my inability to prove the Copernican system of the structure of the universe, or the Darwinian theory of the evolution of man, I believe that I can demonstrate that the Bible is unreliable as a history or as a moral guide."

The Bible can no more be read and understood by the unenlightened mind than can the physical universe, or the phenomena of life. The Bible is written in the language of divine symbolism, and must be scientifically interpreted. The first chapter of Genesis makes no direct reference to the creation of the physical world. The modern

church thinks it does, and the agnostics take up the Bible with the same thought in mind. God creates the universe, not by making it out of nothing, but by reproducing himself in it; his work is that of creation and recreation. The physical universe is constantly being created and destroyed. It has always existed and always will exist, by virtue of the fact that its highest kingdom produces periodically the seed of universal life, which perpetuates the whole. The first chapter of Genesis is an account of how this was done, as related to the human world, not merely once, but thousands and millions of times in the past.

The Bible is not a mere book of "morals;" it is a book of mystery as well as of history; it is a book of revelation of the laws of the divine existence and progress, the principles of life and death. God made man in his own image and likeness; before he was so made, man was in the image and likeness of evil; before Adam, people were mortal; the earth of humanity was chaotic; but God breathed into them his breath, his spirit brooded over the sea of humanity, and light appeared. There were people living before Adam, just as there were people living before the time of Jesus Christ; and yet Jesus was said to be the "firstborn of every creature." God made man out of the dust of the ground of humanity, the soil of human life.

Astronomers have come to the conclusion that there is "star-dust." Man was really made from star-dust—not dust from the physical stars, but star-dust as it obtains in the world of man. The man who thinks, when he reads the Bible, that the earth, heaven, stars, sun, moon, dust, sea, mountains, trees, etc., obtain in and of the *physical* world only and not in the things and conditions of humanity, or in human life interior and exterior, certainly has a very narrow conception of things.

The modern world has come to reject the Bible because modern science is accepted without question—and modern science is obviously opposed to the Bible. The man who undertakes to believe all the incredible things taught by so called scientists, wholly unfits

himself to comprehend the truths of natural symbolism as employed in the Bible. Hence, the world has come to regard as a vagary the humanity of Deity, a truth taught most emphatically in the Scriptures. Hence, such expressions as found in the letter referred to us, are found everywhere in the modern church:

"I am compelled to believe that God is a spiritual, personal being; that he is a conscious being. It is true, as you say, that we cannot conceive of a human being without human brains; but that does not prove that God has human brains with which to do his thinking. I cannot think of an intelligent being without associating it with a personality, but it does not necessarily mean a human personality."

Personality, according to the meaning of the word, can refer only to *tangible* being. Person is from *persona*, mask or covering. If God the spiritual being is personal, he is human, natural, visible, and tangible. God the Creator is the *nexus* between spirit and matter; he is the tangible man in his perfection, the personality in whom God reaches the climax of power and knowledge.

Trade-winds and the Sun's Motion.

"I have been a subscriber to THE FLAMING SWORD for at least ten years, and I have not got tired of it. I hope I never will. It is a sword indeed; it shines brighter every successive volume—or rather, we can appreciate its contents better and more thoroughly understand the Koreshan System.

"In common with others, I have questions to ask, and will submit one now: If the heavens revolve from east to west as they appear to do, why are all winds with which we are acquainted, contrary—blowing either from southwest or northwest. It would seem to me that the currents of air would follow the direction of the motion of the heavens. Perhaps there are counteracting currents moving from north to south and vice versa."

If we would appreciate the subject of the winds in relation to the motion of the heavens, we must consider the great known air currents, rather than local winds which are more or less variable. The most general air currents pass over the oceans, as there they are unobstructed by hills and forests.

When we examine the facts concerning the great trade-winds, we find nothing in conflict with the idea that the heavens rotate from east to west. These winds prevail throughout the greater part of the year, the trade-winds of the northern hemisphere blowing from northeast to southwest, while the trade-winds in the southern hemisphere move from southeast to northwest. If we should represent on the map of the world, the direction of these winds in the two hemispheres, we would find that the lines form angles at the equator, over which in a given zone, the winds blow generally from east to west.

It is near the equator on opposite sides of the earth, that the two great storm centers are located—in the East Indies and the West Indies, where the opposing trade-winds create vortices or aerial whirlpools, as it were. At these points, the uniformity of the trade-winds is broken, owing to resisting influences derived from electro-magnetisms of the contiguous continents. Both South America and Australia tend to deflect the winds, throwing them northwesterly into the two Indies.

Our atmosphere is about 1,000 miles in depth. It is so deep that no impulse imparted by the mere motion of the heavens, could be communicated to the bottom of the atmospheric sea. Do not think of this great volume of air as moving in directions corresponding to prevailing winds on the earth's surface. The air currents as we know them do not extend to any great height. They are however, induced by the motion of the sun, and the action of the sun's heat and electric energies.

The sun moves from east to west; its motion is over the torrid zone, which is the heated zone. The tendency of the atmosphere north and south of the equator is to rush toward the heated zone, where the air tends to ascend. And as the area of daylight, the center of which is warm, is moving from east to west with the sun, the winds from the north and south are deflected in the directions stated to be those of the trade-winds.

It is thus seen that the great winds of the earth move in directions consistent with the motion of the sun, and all the facts relative to air currents are in favor of the Koreshan Cosmogony.

We can conceive, however, that if the earth were a ball in rapid rotation, surrounded by an atmosphere fifty to five hundred miles in depth, we should not have trade-winds, so called because favorable to commerce,—but rather *terrific hurricanes* all the time.

The earth is about 25,000 miles in circumference. If it were to turn over completely in twenty-four hours, any given point near the equator would move through space in the circular direction, about 1,000 miles an hour; and if this would not create destructive whirlwinds in the enveloping atmosphere, then the principle of friction is not operative anywhere.

But this is not all: If the earth were a ball flying through space at the rate of nineteen miles per second, not many minutes would be required to sweep every atom of atmosphere from the earth, and not the atmosphere only, but everything else on the earth's surface. That the earth is really making such motions in the depths of open and infinite space, is just a little more than the *rational* mind can accept. It will not be very many years before the world at large will turn from such absurdities, and accept the rational Cosmogony of KORESH.



THE NEW SCRIPTURES.

The First Chapter of Genesis According to Darwin, Huxley, Spencer, and Tyndall.

1. Primarily the Unknowable moved upon Cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said: "Let atoms attract;" and their contact begat light, heat, and electricity.
4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.
6. And cell by nutrition evolved primordial germ and developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.
7. And animalcule begat ephemera;

then began creeping things to multiply upon the face of the earth.

8. And earthly atoms in vegetable protoplasm begat the molecule; and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air, wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the radiata and molusca; and molusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia:

12. And every man of the earth while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the lemur prevailed among his fellows and produced the platyrrhine monkey.

(Continued in middle column, next page.)

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15. And the platyrrhine monkey begat the catarrhine monkey, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longiminous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16. And the what-is-it went to the land of Nod and took him a wife of the longiminous gibbons.

17. And in process of the cosmic period there were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the autochthon, the ter-rigen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous—for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence, for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.—*Notes and Queries*, June, 1905.

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Important Foreign News.

The movement inaugurated by President Roosevelt, looking to peace between Russia and Japau, has been looked upon with favor by both of the belligerent nations. They have agreed to appoint representatives to discuss peace terms. The place of meeting of the representatives has not yet been selected, but London, Paris, and Washington are mentioned. It is thought that Washington would be a good place in which to meet. Japans terms have not yet been revealed, and may not be until the meeting of the plenipotentiaries, though it is supposed that President Roosevelt is in possession of the views of both sides.

Various startling stories are told concerning the destruction of the Russian fleet in the battle of the sea of Japan; Rojestvensky's ships were not prepared for action, it seems; and Russians at Vladivostock, escaped from the fight, say that the Admiral

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invited defeat; that he did not prepare for battle; that he maneuvered carelessly, and that his ships were caught by the Japanese in impossible positions.

In the meantime, there has been a lull in the war in Manchuria, there having been few operations since the Russian fleet was destroyed. Later reports say, however, that Oyama has forced the advanced posts of the Russian left wing beyond the Kachou river. A heavy force seems to be behind the Japanese movement there, and the Russians quickly retreat when the Japs come in sight.

King Alfonso of Spain returns home, after his visit to England, where he was enthusiastically received and feted. After feeding the monkeys at the London Zoo, attending balls, and noted places in the world of royalty, he extended invitation to King Edward to visit Madrid.

Happenings In America.

Some remarkable speed tests have recently been made by the officials of the Pennsylvania railroad system. A train goes from Chicago to Pittsburgh, 468 miles, in just 440 minutes. Later, a train ran 131 miles in 115 minutes, the fastest time being made near Ada, Ohio, where three miles were covered in 85 seconds, or at the rate of a mile every 28 seconds, which would be at the rate of 127 miles an hour.

The mimic war between army and navy began at Baltimore on the morning of June 13, and it seems that Admiral Dickens' fleet was defeated by the artillerymen stationed at Forts Howard, Carroll, Smallwood, and Armistead, several of the vessels being "theoretically" blown out of the water, or sunk, or otherwise put out of action.

The great strike at Chicago remains unsettled. The strikers say they made square propositions, but were turned down by employers. Hope for immediate peace is said to be abandoned, and the strikers will continue to wage the industrial war. In the meantime, business interests suffer, and so do many people.

American shippers make appeal to President Roosevelt to institute measures to pacify China by modification of the exclusion laws, so as to prevent the proposed boycott in China, against American cotton and steel.

Railroad wreck brings death to 25 persons near Eldon, Iowa, on the Rock Island system. The list of dead and injured said to be a long one.

The reunion of the Confederate soldiers was held in Louisville last week. Besides the soldiers, there were 200,000 visitors to the city.

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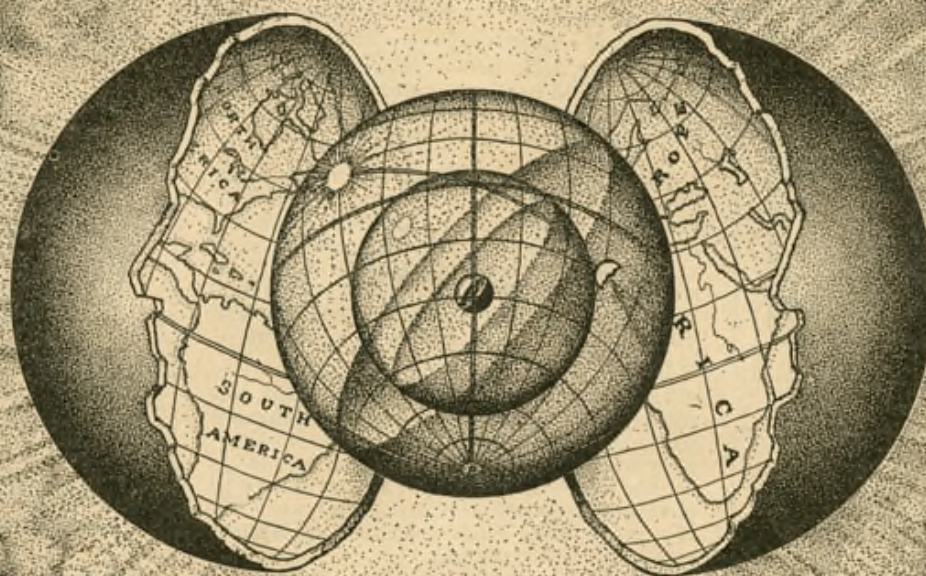
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Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., JUNE 27, 1905.

NUMBER 3.



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